

REVUE ELECTRONIQUE SEMESTRIELLE



**NZASSA**

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des Lettres, Langues et Arts,  
Littératures et Civilisations,  
Sciences Humaines et Sociales,  
de Communication

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# NZASSA

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Université Alassane Ouattara, Bouaké (Côte d'Ivoire)

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## PRESENTATION DE LA REVUE NZASSA

«*L'ambition ne quitte jamais un cœur dont elle s'est une fois emparée*», a dit l'historien romain Tite-Live<sup>1</sup>. Créé en 1995, le Département d'Etudes Germaniques de l'UFR Communication, Milieu et Société a aujourd'hui 24 années d'existence. Il a formé des centaines d'enseignants du secondaire et des docteurs dont certains font partie désormais de son équipe pédagogique. Il a donc grandi et aspire à une reconnaissance internationale.

En effet, revenu sur son site originel après un ballottage entre Abidjan et Bouaké de 2003 à 2011 pour cause de Guerre et d'insécurité dans la ville qui l'a vu naître, le Département d'Etudes Germaniques voudrait à présent réaliser un rêve qu'il a toujours caressé, à savoir, mettre à la disposition de ses enseignants un outil qui leur permet de s'ouvrir sur le monde et faire connaître les résultats de leurs travaux de recherches. Cet outil que voici porte un nom bien de chez nous, *NZASSA*, et signifie en langue akan de la Côte d'Ivoire, "mélange", faisant ainsi référence à des personnes, des sujets ou des points de vue venant de tous les horizons.

En effet, dans un monde confronté à la diversité des opinions, au mélange et au brassage des cultures, la revue *NZASSA* ne pouvait pas mieux exprimer cette philosophie. Elle n'est pas fermée et se veut donc ouverte et attend qu'il lui soit proposé des travaux de toutes les disciplines, pourvu qu'ils soient de qualité.

Les symboles de la revue *NZASSA* que sont le pagne nzassa et le tabouret royal témoignent de la volonté de mener le débat intellectuel en imposant le pouvoir et la différence. Par pouvoir, il faut comprendre la puissance du verbe - représentée par le siège royal qui est le symbole de l'autorité et des valeurs sociales, culturelles, politiques, morales, humaines, etc. en pays akan - et donc la promotion de la force de l'argumentation. Quant à la différence, elle est représentée par les motifs divers qui entrent dans la composition de cette matière.

Le pagne nzassa est à la fois le symbole des différences par la pluralité de ses motifs et celui du brassage par l'assemblage de ses divers motifs. Il symbolise donc à la fois différence, diversité et brassage, des notions à priori opposées, mais qui génèrent un multiculturalisme.

Ainsi, la revue *NZASSA* se propose de promouvoir le pouvoir des idées à travers des contributions d'horizons divers dans un monde de plus en plus globalisé, qui n'est point synonyme de pensée uniformisée, mais qui doit être celui du rendez-vous du donner et du recevoir par des échanges frappés du sceau de la pluridisciplinarité et de la multiculturalité.

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<sup>1</sup> Historien romain (Padoue, 59 avant J.-C. – Rome, 17 après J.-C.).

## PROTOCOLE DE REDACTION DE LA REVUE NZASSA

Les contributions envoyées à la revue NZASSA doivent s'inscrire dans les domaines suivants: "Lettres, Langues et Arts", "Littératures et Civilisations", "Sciences humaine et sociales", "Communication" ou tout autre domaine se rattachant ou se rapprochant de ces domaines (sauf indication contraire exprimée par la rédaction, notamment en ce qui concerne des numéros spéciaux pour lesquels d'autres domaines pourront s'ajouter). Elles doivent être originales (n'avoir jamais fait l'objet de publication ailleurs).

- Le texte doit être justifié, les articles doivent être rédigés avec la police Arial Narrow, taille de police: 12, interligne: 1,5, marge: 3 cm à gauche, 2 cm en haut, à droite et en bas.
- Nombre de pages: minimum 13, maximum: 16.
- Langues de publication: Allemand, Anglais, Espagnole, Français ou Portugais.
- Les contributions doivent être envoyées aux responsables de la revue sous la forme électronique, en version Word uniquement.
- La subdivision du texte doit se faire selon le système décimal (1., 1.1., 1.2. - 2., 2.1., 2.2. - 3., 3.1., 3.2., etc.).
- La pagination en chiffre arabe apparait en haut de page et centrée.
- Il n'y a pas d'espacement entre les mots et certains signes de ponctuation qui suivent ces mots, car il arrive que ces signes sont mis automatiquement par l'ordinateur pendant la saisie du texte. (Exemple: il n'y a pas d'espacement entre un mot et les signes de ponctuation tels que: le point-virgule, les deux points, le point d'interrogation, le point d'exclamation). Il faut les effacer à chaque fois qu'ils apparaissent parce qu'ils participent à l'augmentation du nombre de mots du document!
- Il n'y a pas de soulignement dans le texte proposé

### **La structure d'un article scientifique**

Un article scientifique doit comporter les caractéristiques suivantes :

*Pour les contributions **théoriques et fondamentales** :*

- ✓ Une introduction (justification du thème, problématique, hypothèses/objectifs scientifiques, approches théoriques)
- ✓ Un développement articulé
- ✓ Une conclusion
- ✓ Une bibliographie

*Pour les contributions résultant d'une **recherche de terrain**:*

- ✓ Une introduction (justification du choix du thème, objectif, question principale)
- ✓ Un développement articulé (méthodologie, résultats, discussion)
- ✓ Une conclusion
- ✓ Une bibliographie

## INFORMATIONS SPECIFIQUES

### **Structure finale de la contribution à soumettre:**

Sur la première page (en haut et centré):

NOM et prénom(s) de l'auteur ou des auteurs (le nom est en lettres capitales)

Grade académique

Fonction (Enseignant-Chercheur, Chercheur, Doctorant, etc.)

Institution d'appartenance (Université, Grande Ecole, Institut, etc.)

Département

E-mail

Ensuite, les différents résumés (**100 mots maximum** et justifiés) suivis de **5 (cinq) mots-clés**, dans l'ordre suivant:

1. En anglais
2. En allemand, en espagnol ou en portugais (pour les études germaniques, hispaniques ou portugaises)
3. En français

Enfin, la rédaction de l'article, à partir de l'introduction, commence sur la seconde page.

### **Citations**

1. Les citations courtes sont intégrées au texte et mises entre guillemets. Les guillemets sont différents d'une langue à une autre. De manière générale, ils apparaissent sous les formes suivantes: les guillemets allemands (« »), les guillemets espagnoles et français (« ») et les guillemets anglais (" ").
2. Les citations longues, c'est-à-dire de plus de trois (3) lignes, sont reproduites en interligne simple, sans guillemets, taille de police 11, et isolées en paragraphe par un retrait de 1 cm de chaque côté. Si la citation est en vers, ceux-ci sont séparés par une barre oblique. Lorsqu'il s'agit d'une citation en vers de plus de trois (3) vers, ces derniers ne sont plus séparés par une barre oblique, mais présentés tels qu'ils apparaissent dans leur forme originale, en respectant les dispositions relatives à une citation de plus de trois lignes.
3. Les parties supprimées d'une citation ainsi que toute intervention dans une citation sont indiquées par des crochets droits [...].
4. Les citations originales anglaises restent dans leur langue d'origine quel que soit la langue dans laquelle l'article est rédigé. Lorsque la citation est dans une autre langue que celle de l'article,

elle est accompagnée d'une traduction dans la langue de l'article. Cette traduction est mise en note de bas de page, suivie de la mention: *Notre traduction*.

5. La revue *NZASSA* n'admet pas de notes de bas de page pour les références bibliographiques. Cependant, les notes de bas de page sont consacrées aux citations traduites, à des informations complémentaires (notes explicatives, références d'informations orales, etc.) et aux sources électroniques (même si ces sources ont tous les éléments d'une source bibliographique).
6. Les références de citation sont placées directement après le texte cité, entre parenthèses et terminées par un point, comme suit: (Initiale (s) du prénom ou des prénoms de l'auteur. Nom de l'auteur, Année de publication, Page citée).

#### Exemple:

A l'arrivée des missionnaires de la Société du Verbe Divin à Atakpamé en 1900, l'Administration coloniale y est donc présente depuis deux ans seulement, sous le commandement de Hans Georg von Doering, présent au Togo depuis 1893. A partir de cet instant, en plus des populations indigènes que l'Administration coloniale est amenée à gérer, elle doit prendre en compte la présence des missionnaires catholiques de la Société du Verbe Divin (K. J. Adja, 2009, p. 58).

**Remarque:** Lorsque le texte citant reprend des éléments de la référence, ceux-ci ne sont plus répétés dans la parenthèse à la fin de la citation, mais uniquement les éléments non cités.

#### Exemple:

Relativement au concept de l'intertextualité, V. C. Dörr et K. T. Kurwinkel (2014) écrivaient ceci:

In der Intertextualitätsforschung können grundsätzlich zwei Kategorien unterschiedet werden: Die eine geht von einem weitgefassten Intertextualitätsbegriff, von einer „radikalen Entgrenzung“ des Begriffs aus, die andere versteht Intertextualität als deskriptives Hyperonym für Bezugsformen von Texten in Abgrenzung zu den „epistemologischen, sprachphilosophischen und texttheoretischen Implikation“ der poststrukturalistischen Kategorie (p. 6).

7. **La mention „Cf.“ ou „Vgl.“ (pour les textes en allemand) et l'emplacement d'un point après une citation.** La mention „Cf.“ ou „Vgl.“ doit précéder les références bibliographiques de propos d'un auteur non cité textuellement (propos paraphrasés).  
Par ailleurs, lorsqu'un auteur est cité textuellement ou de manière paraphrasée, on ne met un point final qu'après avoir noté les références bibliographiques et non juste après la citation.

**Exemple 1:** Cet aspect est abordé par l'auteur, lorsqu'il écrit que les missionnaires catholiques (de la Société du Verbe Divin) et les populations indigènes étaient les deux entités que devaient gérer l'Administration coloniale (Cf. K. J. Adja, 2009, p. 58). **(Le point final est mis juste après les références bibliographiques et non après la citation).**

**Exemple 2:** L'auteur résume sa contribution intitulée „Kontrolle bzw. Beeinflussung der öffentlichen Meinung durch das Bild. Die intermediale Dimension von Rainer Werner Fassbinders Werk als Beitrag zur Debatte“ ainsi:

L'importance de l'image dans le processus de façonnement et d'influence de l'esprit humain est connue depuis longtemps. La volonté de la contrôler est due au fait qu'elle contribue parfois plus

efficacement à influencer et contrôler l'esprit par les émotions. Cela explique les tentatives de la mettre sous contrôle tant par les autorités étatiques que par le citoyen ordinaire. Le recours à l'intermédialité par Fassbinder confirme l'importance de l'image dans le processus de façonnement de l'esprit (E. L. Toppé, 2018, p. 309).

## **Bibliographie**

### *Références bibliographiques*

Seules les références des documents cités dans le texte apparaissent dans la bibliographie à la fin de l'article. Ces références bibliographiques sont présentées par ordre alphabétique du nom de l'auteur. Dans le cas d'une contribution à plusieurs auteurs, seul le nom du premier auteur apparaissant sur le document est rangé par ordre alphabétique. Les autres auteurs suivent le premier avec leur(s) prénom(s) et nom écrits normalement (sans les mettre en majuscule).

Les divers éléments d'une référence bibliographique se présentent de la manière suivante:

NOM (en majuscule) et Prénom (s) (en minuscule) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur, Page. S'il s'agit d'un article dans une revue, un journal ou un ouvrage collectif, il faut indiquer les pages occupées par le texte (**Tous ces éléments doivent être exclusivement séparés par des virgules**).

Dans la zone titre, le titre d'un article est présenté entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique.

Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre, le nom du traducteur et/ou l'édition (ex : 2<sup>nd</sup>e éd.).

### **Exemple:**

ADJA Kouassi Jules, 2014, *Evangélisation et colonisation au Togo: conflits et compromissions*, Paris, L'Harmattan.

ERKEN Günter, 1970, «Der Expressionismus – Anreger – Herausgeber, Verleger», *Handbuch der deutschen Gegenwartsliteratur*, Hermann Kunisch (éditeur), Vol. 2, 2<sup>nd</sup>e édition revue et complétée, Munich, Nymphenburger Verlagshandlung, p. 335-364 (**Les pages occupées par le document cité ne sont précédées que d'un seul „p.“ et non de deux „pp.“**).

JEßLING Benedikt et Ralph Köhnen, 2012, *Einführung in die Neuere deutsche Literaturwissenschaft*, 3<sup>e</sup> édition revue et actualisée, Stuttgart, Weimar, Verlag J. B. Metzler.

### Sources audiovisuelles et radiophoniques

*Pour le film:*

Le nom du film, le titre original (s'il s'agit d'une adaptation), l'année de sortie du film, le réalisateur, le scénariste, le pays d'origine du film, le genre du film, la durée du film.

*Exemple:*

*Berlin Alexanderplatz*, 1980, réalisateur et scénariste: Rainer Werner Fassbinder (d'après le roman *Berlin Alexanderplatz* d'Alfred Döblin), Allemagne, long métrage, production: Bavaria Atelier GmbH – RAI – WDR, format: 16 mm, durée: 250 mn.

*Emission de radio et de télévision:*

Le nom de l'émission (entre guillemets), le nom de la chaîne (en italique suivi de la mention: radio ou télévision), le nom de l'animateur (ou des animateurs, si possible), la tranche horaire de l'émission (et les jours de diffusion si possible), le jour, mois et année où l'émission a été suivie.

*Exemple:*

«La matinale», *CNEWS* (télévision), animateurs: Romain Desarbres et Clélie Thomas, 07H-08H (du lundi au vendredi), (22.03.2019).

«Ligne rouge», *Afrique Média*, du lundi au dimanche, 06H30-08H30, (29.03.2019).

### Sources Internet

*Sources avec auteur(s)*

Pour les sources internet ou électroniques, les mêmes dispositions relatives à une source bibliographique s'appliquent, à la différence qu'il faut y ajouter le site web, le jour, le mois, et l'année de consultation entre parenthèses à la fin.

*Exemple:*

HILLMER Maximilian, 2014, *Expressionismus im modernen Film – Analyse expressionistischer Merkmale im Film und dessen daraus resultierende differenzierte Wahrnehmung*, München, Hochschule Mittweida, University of Applied Sciences, Fakultät Medien, <http://docplayer.org/29294295-Herr-maximilianhillmer-expressionismus-im-modernen-film.html>, (23.02.2017).

TOPPE Eckra Lath, 2013, «Le personnage de cinéma. Entre masque, transfert et vérité historique», *Cadrage*, Première revue en ligne universitaire française de cinéma, CNIL1014575 / ISSN 1776-2928, [www.cadrage.net](http://www.cadrage.net), (23.11.2015).

*Sources sans auteur*

Lorsqu'on a une source sans auteur ou dont l'auteur n'est pas expressément indiqué, les dispositions ci-dessus, relatives aux sources électroniques avec auteur, s'appliquent, à la différence qu'il n'y a pas d'auteur.

*Exemple:*

»Was ist Kultur? Einführung und Denkanstöße«, 2018, [file:///C:/Users/hp/Documents/DOSSIER%20ARTICLES/DOSSIER%208\\_Interkulturalität\\_Grenzen/Was\\_ist\\_Kultur](file:///C:/Users/hp/Documents/DOSSIER%20ARTICLES/DOSSIER%208_Interkulturalität_Grenzen/Was_ist_Kultur), (23.01.2018).

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## WOMEN'S SELF-DEFINITION IN MARY BEARD'S *WOMEN AND POWER*: AN ANGLO-WOMANIST'S APPRAISALS

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### **Abstract**

Deviances rooted on the misogynic behaviours against female's group which somehow frame them as unhumanlike is dehumanizing the community. The phenomenon is still on and needs to be tackled. In that vein, the current research work comes out and aims at pinpointing the socio-economic and political injustice women are subjected to in their community and their undeniable values in the community. The womanism approach is used and helps to discover that women are continuously stigmatized and excluded in their communities based on the traditional and cultural barriers. The work also demonstrates that only a co-participation of both women and men can resolve the development issue the planet targets.

**Keywords:** Deviance, Exclusion, Dehumanization, Values, Misogyny

### **Résumé**

Les déviances centrées sur les manifestations de la misogynie contre le groupe des femmes qui les considèrent comme des moins que êtres humains, sont entrain de déshumaniser la communauté. Le phénomène persiste et l'on doit y réfléchir. Dans cette veine, la présente recherche est entreprise qui vise à mettre l'accent sur l'injustice socio-économique et politique que la femme subit dans sa communauté et leurs valeurs indéniables. La théorie womanisme est utilisée et a permis de savoir que les femmes continuent d'être stigmatisées et exclues de leurs communautés sur des considérations et principes traditionnels et culturels. Cette étude a découvert enfin que seule une co-participation de l'homme et de la femme pourra résoudre la problématique de développement du monde.

**Mots-clés:** Déviance, Exclusion, Déshumanisation, Valeurs, Misogynie

## Introduction

According to English tradition and culture and human rights worldwide, females are not well represented in many areas as males. They seem to play a second role aside men; and thus, they are granted the role of housekeeper and baby builder and carer. This characterization of a social group makes to wonder why a social class is subjected to all those sorts of discrimination in her/his community. Mary Beard, the author of the novel under study tries to uncover the phenomenon in her *Women and Power* by opposing the attitudes of the human genders. The existence of inequity in the treatments of the two social classes forces to pay attention to the issue. In that vein to balance the social and imbalanced gender situation that is hindering the living atmosphere in Beard's community in particular and in the planet in global, the current research work comes out with the focus on female as an asset for educated community on the one hand and on the other hand the study depicts women's non-participation in decision-making circles as a weapon that is destroying and dehumanizing communities and the planet as well. Womanism that portrays female as being the representative piece of her communities is used to reveal the socio-economic and political imbalances that are observed in gender consideration worldwide since times and nowadays. In that regard, the present study is shared into two parts. The first part talks of the gender's misogynic attitudes in Beard's *Women and Power*. The second part tackles female's empowerment focuses on their expectations as a passage to a peaceful and sustainable community building.

### 1. Manifestations of Mysogynic Attitudes in Mary Beard's *Women and Power*

In *Women and Power*, Mary Beard reveals the real reasons behind which women are not well represented in decision-making staffs in most of human organizational groups. Even though, there are some visible progress, the problem is still since the solution is not worldwide found yet. According to the author, female's non-representation is due to historical background, tradition and culture of her social context. Talking about the invisibility of women in structures, Mary Beard accused Western culture in its practice and declares that: "When it comes to silencing women, Western culture has had thousands of years of practice"(M. Beard, 2017, p. 56). She continues and adds: "If women aren't perceived to be within the structure of power, isn't it power itself we need to redefine? And how many more centuries should we be expected to wait?" (M. Beard, Ibid.). Thus, for Beard, the female's exclusion is the cause of their absence within any managerial component of their community.

This attitude against female genre has to be reversed since the perpetuation in women's silence can generate conflictual situations in the community. Gender inequality has to be classified as an old time fashion. The contemporary world does not need again to continue in this way of frustration of a human group. Women are silenced in many traditional and cultural areas. For instance, in politics and intellectual spheres they are not well represented. The time is normally for other huge challenges of the millennium. Hilary's speeches during the United States presidential election exemplify how none can be pushed out from the community. "Human rights are women's rights and women's rights are human rights, once and for all" (H. Clinton, 1995, p. 1). Lemmon completes by saying:

As long as discrimination and inequities remain so commonplace everywhere in the world, as long as girls and women are valued less, fed less, fed last, overworked, underpaid, not schooled, subjected to violence in and outside their homes, the potential of the human family to create a peaceful, prosperous world will not be realized (G. T. Lemmon, 2011, p. 1).

For both Hilary and Lemmon, women are considered as the bedrock of their society. And the community seems to be blended on the fact that human rights are not elaborated for a specific human group but 'for all'. 'Women are valued less', 'fed last', they 'overworked' at home and farm and they are 'underpaid'. Female are made weak. They are put in a sort of jail and they are even hampered by their countrymen's misbehaviours. Rosa says that: "women's freedom is the sign of social freedom" (R. Luxembourg, 2021, p. 6). So, for Rosa, women cannot still hide the maltreatment they are subjected to. They have to stand up against the abnormal ways things are directed against them. "I raise up my voice, not so that I can

shout, but so that those without a voice can be heard. [...] We cannot all succeed when half of us are held back [...] We need to encourage girls that their voice matters [...]" (M. Yousafzai, 2020, p. 1-3). The young girl in her fight against girls' discrimination, wants men to be aware that their attitudes to refuse girls' attempts to formal education like they are not humanlike is not far from the dehumanization issues the world encounters and wants to stop.

Girls have to break the silence and denounce what is wrong and not well for the whole community and its people. To balance the wrongdoing against female, they have all together to join their efforts and fight for their rights. Surely, the combat is not directed to only male but also to those females that do not want to join the group and hide their sufferance because of uncovered reasons. There is a need to change the way things are going on; and to make female at ease in any human organization. In that purpose, Beard makes people observe that: "You cannot easily fit women into a structure that is already coded as male; you have to change the structure" (M. Beard, 2017, p. 17). For her, a place has to be made for women in any community and public structure as well. Females need to be granted opportunity at workplace and in any managerial system. Their consideration as being from lower gender class has to be banished since they are the ones who educate any child; so, the humanity.

It is not the matter of physical effort though. Obviously, women are skillful in training of their children regarding the caring and educative training of children and its perpetuation through generations. They are not fighting to be equal to men but to take back their rightful place in society. Every woman has her own capabilities and strengths. Women do not have to seek for equality with anyone else to prove her worth. They even know that "Women who seek to be equal to men lack ambition" (T. Leary, 2019, cover page). So, women have to work to no longer appear for men as household ornaments. They should focus on their own life and make decisions for themselves. They should have to be confident and not to rely on men. Because "women are the real architects of society!" (J. L. Boney, 2017, p. 1) as mentioned by Jeffrey while quoting Harriet Beecher Stowe in his paper. The issue, here, is not an urge to female to surpass or overtake male but to balance what is not fair regarding the misogynic attitudes toward women.

Mary Wollstonecraft in that vein emphasizes on and concludes: "[he does] not wish women to have power over men; but over themselves" (M. Wollstonecraft, 1972, p. 4). So, for Wollstonecraft a woman has to be oriented toward meaningful things along her lifetime. This good orientation of girls will let them to acquire virtues suited to motherhood and to the community. A woman has even to be educated for the sake of her own financial security and the overall betterment of her society. But not to be cut the tongue in order to keep outside of the community as it was done for Medusa in Mary Beard's *Women and Power*. Indeed, for the author of *Women and Power*, women rights cannot be separated from Human Rights, as if women are not part of the society. Hilary Clinton was referred to by Beard to sit down and not to participate in electoral competition in her country. People do forget that women are also human beings and they have to be subjected to the same rights and ambition as males do. This world cannot be peaceful if there are discrimination and inequality in communities.

"People should therefore stop saying that "our mental, cultural template for a powerful person remains resolutely male" (M. Wollstonecraft, *Ibid*). People's mind is set on masculinity. Female are excluded from the community's activity regarding educational skills transmission. The phenomenon of female exclusion from some human groups while referring to misogynic attitudes that dehumanize the togetherness in a community, is an obstacle to the community's intellectuals' growth. Indeed, women are less represented in public places such as media, politics and higher educational positions. This marginalization of female class as children's carer makes people to take women's voices as not being authoritative. People still practice the old norms and conventions toward women. In storytelling, the female characters are less used or they are given unpleasant role in the performances. Lady Macbeth attitudes in Shakespeare's *Macbeth* exemplifies the fact. The lady makes her husband Macbeth to kill the King Duncan for the throne (Shakespeare, 2010, p. 556).

Moreover, among political leaders in the world, few are ladies. The situation needs to be tackled in order to reduce the destructive gap which is the female exclusion. In all the subversive narratives that exist there are many more which reinforce the old norms where the majority of characters with complex agency and authority tend to be men. For instance, females are obviously absent in public areas of decision-making. They are less involved in sciences and technology. In most of the big literary journals or reviews there are more male publishers or writers than women. "Across the whole industry, just one in six screenwriters is a woman" (L. Todd, 2018, p. 4). But this failure of editorial imagination is reinforced by conventional understandings about who speaks, how and about what. Regarding that traditional and conventional female discrimination, there are so few women in positions of authority. The number of females at the position of country's leader or intellectual domains justifies this misogynic gap. Females are just householders and family careful workers.

Indeed, the ways in which females are restricted, combined with value and gender speech have an interesting relationship with the misogynic consideration of women. Norms around speech, about who should speak up and how comfortable some men feel about women are surely connected to why people do not find women in certain work. This portrayal also and forcibly affects female's representation in many fields of activities. It is surely one of the factors in the just-released research about promotions in academia. According to a survey of United States Sociology Faculties in the intellectual productivity concern, "women are 51% less likely to gain tenure than their male counterparts (S. Jaschik, 2014, p. 2)." This rate of regression on female intellectual area can find its reasons in the sexual violence or harassment they are somehow suggested to in workplaces. The flourishing of protective laws in favour to women these recent decades justifies the phenomenon of misogynic attitudes against women. Many countries are continuously voting or taking legal acts for any offense against females.

Thus, the expectation of not being heard becomes the fact that inhibits women and their progress in their community. Mary Beard in her prospect of shifting the phenomenon, shares her belief on women's voices that have been silenced throughout history. She used the examples of ranging that Henry James addressed to Homer in *Odyssey*. She presents a terrible threat of men toward women whatever the age or the position is. She observed that all these are done against female's group because women are told not to be organized in their thoughts than ever. They are most of the time silenced by men who refuse to allow them to express themselves in public places. Men very often are authoritative toward women. They force women to shut up their mouths since their "[...] voice is not to be heard in public" (Homer, 1571, p. 4). Beard exemplified her observations with her character Telemachus' speech to her own mother. Telemachus, son of Odysseus, silenced his own mother: "Mother, go back to your quarters and take up your own work" (Ibid). So, in Homer's *Odyssey* and for the author, the loom and the distaff, etc. "speech will be the business of men, all men and of me most of all; for mine is the power in this household" (Op. Cit)

For many decades in Western culture and tradition, women are subjected to discriminated attitudes rooted on misogynic plotting by the part of their countrymen regarding dehumanization. Indeed, considering women as animals or objects is not acceptable. Beard and anyone have to be uncomfortably. As an active user of social media, Beard received a shocking amount of abuse, much of which she is described as truly vile. She asserts that the reason why women speaking in public provokes such a vicious response is because "public speech was a, if not the, defining attribute of maleness in ancient times. Accordingly, "any woman who dared infringe on male territory was ruthlessly silenced. In the classical world, this sometimes meant the removal of tongues or women's transformation into animals like cows" (M. Beard, 2017, p. 14). Why can a counterpart be considered as a cow? Animals do not deserve faculties as human beings. They do not visibly have any feeling as human beings and they are subjected to exploitation. Taking female as animals is to frame them in state of exploitation and inhumanity.

This dehumanization of women by classifying female into animals' group is an offense against a social class. Gendered conventions, academic and activist discourses disagree and point out in many propaganda why the discriminated attitudes still continue with female social class. Thanks to their

activism, some changes are being observed although there are still a lot to do. In some ways worldwide, the current situation is clearly better for women nowadays. But it remains large disparities between men and women. Females need a sincere help by the side of their counterparts, men. Women have fewer opportunities to move up the ladder. As women are so often denigrated in the public spheres, they try to make themselves up to appear and act as men do while considering rigour in the leading and management of nations and public affairs. Surely, it is not the matter of physical making up rooted on body fashion.

Contrastively to what people can think about female's dressing regarding pantsuit, some women's ways of running public affairs are more positively appreciated than the ones of male. They are less corruptible than men. Few statistics worldwide portray female's names in economic corruption affairs. In fact, a survey by Kyiv International Institute of Sociology (KIIS) published in 2018 on the comparative analysis of nationwide studies: 2007, 2009, 2011 and 2015 regarding the various forms of corruption reports that 48% corrupted people are men and 44% women (G. Gerasymenko, 2018, p. 68). Angela Merkel and Hillary Clinton for instance favor the pantsuit but their ways to lead and run are more appreciated. Angela Merkel is currently ending her fourth terms as the head of Dutch Chancellery. Hilary Clinton proved her skillfulness aside of her husband as United States president and also aside of the former president Barack Obama as his first adviser in public affairs. Surely, there is an improvement in women's place in the public sphere, but this is still few. So, if power which is for all people inherently excludes women, then power itself has to be redefined. In that regards, western culture is deeply infused with notions about women and public speech so as to balance the discriminating attitudes toward females and grant them socio-economically what they deserve in the community.

## **2. Female's Power and Expectations for a Sustainable Community Building**

Women need to be considered as male regarding the latter's facilities in the reaching of his goals in community. Females have to be encouraged instead of being stopped or blocked in her endowments and commitments. Mary Beard wonders "If there is a cultural template, which works to disempower women, what exactly is it and where do [people] get it from?" (M. Beard, 2017, p. 7). The writer moreover by focusing on the Western tradition and culture makes her female character Penelope to declare: "speech will be the business of men, all men, and of me most of all; for mine is the power in this household" (M. Beard, *Ibid*). In fact, the traditional framing of female as the household manager is still on. This does not fair the writer and anyone as well. So, the real motive of these misbehaviours towards women who would like to play their part of economic and political responsibilities in their community has to be uncovered and banished. Misogynic views on women have to be ostracized by the counterparts. This stigmatization of this group of people is hateful. Females are not allowed to be at the same place as men according to the traditional and cultural considerations.

However, it is obvious that females are powerful since they are able to transmit good skills to a baby or a child who can become in the future the first leader of his nation or community. Traditional and cultural barriers that do not lift up people have to be removed. Beard states it with nuances: "We're not simply the victims or dupes of our classical inheritance but classical traditions have provided us with a powerful template for thinking about public speech, and for deciding what counts as good oratory or bad, persuasive or not, and whose speech is to be given space to be heard" (M. Beard, *Op.Cit*). In that regard and since women are no more allowed to take part in any political and economic meeting something has to be done. Females are full of skills in 'public' speeches. They are able to differentiate good and oratory. And their speeches need 'to be given space to be heard'. Therefore, there is no more doubt that women are granted with great capacities of abilities. They know how to manage oratory speeches; so how to influence and please their audience or public. They know how to defend publicly their interests and point of views. Michelle Obama shows the ways to her female counterparts: "I have learned that as long as I hold fast to my beliefs and values – and follow my own moral compass – then the only expectations I need to live up to are my own" (M. Obama, 2021, p. 1).

Beard wants her social group to wake up from their silence and take their responsibility into account. Misogynic attitudes against women have to be rejected as a must for every woman in her community. "No one can make you feel inferior without your consent" (E. Roosevelt, 2021, p. 1). In other words, Eleanor is urging her social group to break men's domination on them and start working for their own success. And to Adichie to add: "We teach girls to shrink themselves, to make themselves smaller. We say to girls, you can have ambition, but not too much. You should aim to be successful, but not too successful" (Ch. Ngozi Adichie, 2021, p. 1). Females have to work so as to change the way things are going on in their concern. They have to remove the layer of dominance that culturally and traditionally shaped their minds so long. 'They should aim to be successful' as men in their community. Catharine A. MacKinnon, was radical about the injustice females are subjected to by the part of the so called dominant social group of men since all human being is equipped with good and bad values.

Catharine affirms that: "women/men is a distinction not just of difference, but of power and powerlessness [and] if male's domination is pervasive and women are powerless by definition, then it follows that female power is 'a contradiction in terms, socially speaking'" (C. A. MacKinnon, 1988, p. 13-23). For MacKinnon, the unbalance that exists between female and male while talking about power and its use has to be clarified. Both male and female are granted the same abilities regarding their nature. Biologically, male and female are differentiated by sex. But she is urging people to review their portrayal of domination of the powerless person. Far from being strict as MacKinnon, the question of gender and power has to be approached with some overlapping perspectives about who holds power, and how deeply to ingrain this gender dynamism into and within Western culture and its groups. Things cannot be totally restructured but people have to redefine culturally and traditionally power and its use.

Beard's metaphorical sharing of "knocking on the door and smashing the glass ceiling", places women in a position of being exterior to power (M. Beard, *Ibid.*). For that reason, women have to retake themselves and "think like a queen [because] A queen is not afraid to fail [and the] Failure is another stepping stone to greatness" (O. Winfrey, 2021, p. 1). For both Winfrey and Beard, females are not yet in the system; and something has to be done to shift the course of females' consideration in their community. Making power means something other than a gender domination in social spheres. A social group cannot be minimized, marginalized and frustrated in a community because of one's misogynic portrayal on the other. Gender equality is a human right as it is publicly raised out nowadays. Granting right to all people without any distinction or consideration seems to be essential for the prosperity of any economy. And that surely is a factor to prevent social violence, clashes and any attack against women.

Females have to trace and implement their own way to things' courses in their communities. "Women, like men, should try to do the impossible. And when they fail, their failure should be a challenge to others" (A. Earheart, 2021, p. 1). Women then have to make their own culture (the operation of a positive changing of their lifestyle regarding their economic participation into house and family's expenses and other activities in their community) and they have to do the impossible to overcome the challenges. The doing of the impossible in this case has nothing to do with laziness and mediocrity. It is not a matter of going to the bed with a superior of the workplace to find job or to be hired. It is not having facilities to access privileged position in community. Females have to undermine their potentialities and capacities to overcome challenges and competitions as men do. What is advocated here is the granting of the same opportunity to both female and male while it comes for competition. Females have to be accepted as males in spheres. They have to show and bring their inputs in system either in their families or in their communities' development as well.

Women have to make their own culture by pushing up things as real actors of their development but not as victims of injustice. By nature, life is a struggle and it is now time for females to wake up, stand up and work for their real integration in the spheres. Laws about gender equality are flourishing in nations but it seems that something has to be done about women's mindset. Some of them dislike appearing publicly or to take the front and defend themselves against offenses they are subjected to. Women have to take advantage from what nations and international organizations are doing in gender equality purpose. Indeed, female's absence or non-well participation into some of community enterprises is abnormal and

seems to be a reverse for the development of the targeted single planet raised out in international conferences nowadays. All obstacles that obstruct female's presence in spheres have to be removed since both male and female are equal before the nature as human beings and before the international human rights advocated by non-governmental organizations. This was even asserted in one of the Beijing Platform for Action's declaration about gender equality. At the thirteenth and fourteenth points it is clearly mentioned:

Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision-making process and access to power, are fundamental for the achievement of equality, development and peace [...] Women's rights are human rights (BPfA, 1995, p. 2).

People need to live in a balanced living conditions. This for sure, reinforces their rate of socio-economic, cultural and political productivity. Equality between male and female regarding women participation in decision-making process and their access to power are fundamental for achieving development and spreading peace in communities. Multiple factors contribute to the situation of today where women are underrepresented in political leadership. Women's political involvement, participation and access to formal political power structures are linked to many different structural and functional constraints which differ across countries. In fact, power was thought to be male's matter even if today there is a bit change.

This masculinization<sup>1</sup> of things mainly power needs to be thought of so as to have a community, nation and world without frustrations and oppression which very often are at the origin of conflicts. Females need to be granted opportunity to show their abilities in leading and running of public affairs instead of being misogynically condemned. They deserve confidence and hardworking. Instead of blaming and marginalizing women, males have to help them to reach higher positions in their communities. They cannot be considered as monstrous beings who have to be put aside. Every human being has the right to participate in decisions that define her or his life. This right is the foundation of the ideal of equal participation in decision-making among women and men. Granting an equal chance to the two sexes has to be people's ideal nowadays. Things are dynamic and human beings also have to follow the steps and update their mindset positively and with consciousness. "If you want something said, ask a man; if you want something done, ask a woman" (M. Thatcher, 2021, p. 1).

Women are also pragmatic in governance. Angela Merkel is leading Germany for four terms. Liberia former president Allen Johnson Sirleaf was a female but she led the country for two terms (2006-2018). The misogynic portrayal of women as unskilled persons has to be revisited. They know how to convince male and reach their goals. They make them even do consciously or not what they did not want. These skills female have must be well exploited for the goodness of their community. They know how to ask and make things happen. Females have to be visible to the detriment to their exclusion from formal politics, decision-making, voting rights and other public affairs as it is recommended by international conferences. An active participation of women, on equal terms with men, at all levels of decision-making and political involvement is essential to the achievement of equality, sustainable development and peace in community. There is a direct link between the socio-economic status of women and their political participation.

In fact, women and men have to have the same access to jobs' conditions in the concern of the working time. Males are easily accepted for full-time jobs than women even though both of them need earnings to contribute to the expenses of their families. The exclusion of women from such jobs advantages disqualifies them from their participation in the expenses of their families and communities. This situation consequently blocks them to contribute intellectually and politically to the development of their nations. In the same vein, women spend the majority of their time for the households activities. Bari tackles the fact. She observed that any women's "disproportionate share of household tasks added to poverty seem to hang up female's political ascension or make her political career almost impossible" (F. Bari, 2005, p. 1).

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<sup>1</sup> Casimir Soédé's way of explaining women's empowerment by saying that females are able to do what men do.

Far from urging females to go against their husbands' orders regarding their household tasks, males have to share and take part somehow in households activities. This will forcibly facilitate things for the wife and the family as well. Moreover, there are still some traditional and cultural and even local institutional barriers that have to be removed. "Traditions and culture in some areas of the planet still emphasize women's primary roles as mothers and housewives where a strong and patriarchal value system keeps these sexually segregated roles in place" (N. Shvedova, 2002, p. 2). Therefore, the "responsibility of women as mothers and wives as well as her domestic duties complicate their involvement and participation in the public sphere" (F. Bari, Op.Cit). These of course are not facilitating female political immersion and their development flourishment; something important to establish equality and peace in a community. Women have to be involved in their communities' duties accomplishment, their socio-economic, cultural and political development. International organizations are already in that dynamism.

In fact, in 1995, during UN Fourth World Conference on Women in Beijing, China, leaders from all nations emphasize on how important it is to bring women into the position of power leading. This is not to say that women have more talents or they are wiser but for equity in human relationship regarding human rights they have to participate in the politics of their nations. In all nations women have to be brought on board in decision-making process of all spheres. This will allow them to acquire experiences and review their lacks in their various duties at workplaces and at home as well since they will see themselves at the center of the managerial system. Empowering women seems to be a baseline of a mature and improved democracy. Power cannot still be hampered by male group to detriment of the female one. Females cannot be continuously playing the second role in politics aside men. "Equal participation in decision-making is a necessary condition for women's interests to be taken into account and not a demand for justice or democracy"(UN-FWC, 1995, p. 7). Obviously, human beings are all equal by nature since they have the same physical and body traits or marks except the biological ones of sexes that distingusih them from males. But there is no need to focus on that single biological differences due to the fact their actions are complementary in reproductive system of human beings. That is the reason why parliaments worldwide are called to play their role and take set of positive measures to enhance institutional process such as framework law, governmental programs and public actions plan.

Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It facilitates women's direct engagement in public decision-making and it is a means of ensuring better accountability to women. These goals of equality cannot be achieved by omitting the perspective of women at the levels of decision-making. Like Mary Beard, there is an emergency to review the codes, create right conditions and redefine power leading reforms so as to avoid the socio-political and economic retaliation of female class. "We need women at all levels, including the top, to change the dynamic, reshape the conversation, to make sure women's voices are heard and heeded, not overlooked and ignored" (S. Sandberg, 2021, p. 5). Promoting female's participation in decision-making becomes a necessity for humanity. For instance, the problem of reconciling family life, work and elected or voluntary duties constitutes an obstacle to women's empowerment.

The adoption of laws and policies that require equitable representation of women on decision-making bodies is a powerful means of empowering women. Political parties should further adopt measures because "no woman should be told she can't make decisions about her own body. When women's rights are under attack, we fight back" (K. Harris, 2021, p. 6). Females are even reshaped on that matter of decision-making. Schumer said: "I am a woman with thoughts and questions and shit to say. I say if I'm beautiful. I say if I'm strong. You will not determine my story [...] I will" (A. Schumer, 2021, p. 6). Females have to claim and be at the origin of their integration or inclusion in the systems. They can arrive if they want. "Courage is like a muscle. We strengthen it by use" (R. Gordo, 2021, p. 10). Women have to be courageous and take the lead. Regarding their demographical numbers, they can influence the course of things in their nations. Women's votes together can overtake the ones of males during election. But, are they really organized for? "The thing women have yet to learn is "nobody gives you power. You just take it" (R. Barr, 2021, p. 1). The issue of female empowerment with the focus on their politico-economic assumption cannot be a simple awareness raising out. They have to really become conscious as a partner

of the crew whereby their laziness and refusal to contribute financially so as to realize what has to, should become from now their practice. However, women need the help by the side of their opposed sex counterparts since investing in women's rights for their political participation is a necessary step to achieving global gender's equality and democratic governance. Women's access to decision-making at both national and international scales seems to be the alternative routes to a better educated and peaceful established community. "Feminism isn't about making women strong. Women are already strong. It's about changing the way the world perceives that strength" (G. D. Anderson, 2021, p. 2). equity centered on complementary will surely bring peace and welfare for the whole community regarding the inputs of both women and men.

### **Conclusion**

Increasingly from the times hence now women are still discriminated socially, economically and politically. Seemingly, women are not present in politico-economic spheres of decision-making regardless their counterparts, males and they are not really involved in their communities' activities in the concern of its affairs' running and leading. In fact, women make up half of the world's population, but are underrepresented in nearly every political institution in every country around the world. Surely, there is an improvement in workplace in the public sphere, but this is still few. So, if power which is for all people inherently excludes women, then power itself has to be redefined. Western culture is deeply infused with notions about women and public speech as it is observed in *Women and Power: A Manifesto* by Mary Beard. Therefore, woman should be involved in political affairs of the nation because women bring a perspective that values not only competition but also the organizations or the teams. Feminine values are an operating system of a modern, social, open economy and politics as well. Only a co-participation of women and men in public and societal affairs is a path that will make to build a sustainable and peaceful democratic community.

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